

The Liturgical Language, &c. of the
Common Prayer, &c.

DIRECTIONS
FOR THE
Devout & Proper USE
OF THE
Common-Prayer,
IN THE
DAILY SERVICE
OF THE
CHURCH.

I Cor. xiv. 15.

*I will pray with the Spirit, and I will
pray with the Understanding also.*

The Second Edition.

L O N D O N,
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DIRECTIONS

FOR THE

Devout & Proper USE

OF THE

COMMON-PRAYER,

As it is used in the

Daily Service of the Church.

IT is grievous to consider, how many Christians there are, (if such as *they* deserve the Name of *Christians*,) who come not to Church at all, or very seldom, to pay that publick Duty and Worship to GOD, which our Religion calls for. And even of those that *do* come, we find the greatest part behaving them-

selves in such a careless manner, as if the Worship of GOD were either not their Business there, or not worth minding. Some *sit* all the Time of Prayers, or put themselves into such other lazy and irreverent Postures, as shew sufficiently they have no Sense of what they should be doing, no Awe upon them of that glorious Majesty to whom they should be praying. Others *lay themselves to Sleep*, or trifle away the Time *in thinking of their worldly Affairs*: Others gaze and stare about upon the Congregation, or keep *talking and whispering* with their Neighbours; and this is especially observable while *the Lessons* are reading; as if the Word of GOD could teach them nothing they did not know before; or as if they were not concerned to heed, what their Creator says to them. With Regard to such cold and careless Worshipers, we may apply to the Church, what *Jacob* said of *Bethel*, *Surely the Lord is in this Place, and they knew it not*. They don't consider, that they are in the immediate

Pre-

Presence of GOD, and that by such a rude Behaviour they affront him to his Face, while they should be devoutly attending upon him.

Others there are, who do indeed shew some Inclination to mind the Prayers, and all the rest of the Service: but they do it with so much Disorder and Confusion, as shews they don't rightly *understand the Difference* betwixt one part of the Service and another; that some are *Prayers*, some *Praises* and *Thanksgivings*, some *publick Professions of the Christian Faith*, and some no more than *Instructions, Commands, or Exhortations to the People*. We often find them repeating after the Minister what *He* alone should speak, and *they* should only *hearken to*. And they are also apt, when they join in the Prayers, to say them after him so loud, as must needs be troublesome, and disturb those that are near them. Now that such well-disposed Persons may be taught to govern their Devotion better, and to serve GOD not only with *the Spirit*, but with *Understanding* too, the

following Directions are earnestly recommended to their Practice.

First then, Be sure you come so early to Church, as to be there at the very Beginning of the Service : for GOD will not be served by halves. The same Obligation lies upon you to attend every Part of his publick Worship, as to come to Church at all. And if you miss the Beginning of it, you lose the Opportunity of confessing your Sins, and the Comfort of hearing your Pardon read to you thereupon ; beside that, by coming late, you disturb the Congregation, to make way for you. Be sure also not to leave the Church, without great Necessity, till after the Minister has pronounced the Blessing that concludes the whole Service : for if you go out before, you shew that you despise the Blessing, and therefore cannot expect the Grace and Peace of GOD should go along with you.

Having, as soon as you could get an Opportunity after your Entrance into the Church, cast your self down upon your Knees before the Master
of

of the House, the Great G O D of Heaven, and lift up your Heart privately to him, for his Help and Assistance to perform those solemn Duties of Religion which you come there for; set your selves in good earnest, *as in GOD's Sight*, keeping your Thoughts only upon him, looking upon him as observing what you *think*, as well as what you *say* or *do*, all the while you are before him. And attend to the Nature and Order of every part of the Service.

The first thing done by the Minister, is to read some *Sentences* out of *GOD's holy Word*. Harken diligently to these; and consider them as spoken by GOD himself at first, and now repeated in your Ears, to put you in mind of something, which he would have you to believe or do upon this Occasion. And they are all such Sentences as put us in mind of our Sins against him, and of his Promise to pardon them, if we do repent; that so we may carry our selves with that Reverence and godly Fear

before him, as becomes those who are sensible of their own Sinfulness and Unworthiness to approach so great a Majesty; and likewise with that Faith and humble Confidence, which becomes those who believe, that, upon our Repentance, he will pardon and accept us according to his Promises.

Then follows a grave *The Exhortation*; and while this is reading (which is the *Minister's* part alone, and *not to be repeated after him* by the Congregation,) take particular notice of every Word and Expression in it, as contrived on purpose to prepare you for the Service of God, by possessing your Minds with a due Sense of his special Presence with you, and of the great Ends of your coming before him at this Time; but more particularly to compose your Thoughts for that part of the Service which follows next, the *humble Confession of your Sins*.

And here, while you *The Confession* are *confessing to GOD* with your Mouth, repeating Sentence by Sentence after the Minister, be sure to do it also in *your*

your Hearts ; calling to Mind as many as you can of those particular Sins which you have been guilty of, either by *doing what you ought not to do*, or *not doing what you ought*, so as to repent sincerely of them, and stedfastly to resolve against them for the Time to come ; imploring *his Mercy* in the *Pardon* of them, and *his Grace*, that from thenceforward you may *entirely forsake them*.

The Confession ended, and you continuing upon your Knees, the Minister stands up, and in the Name of GOD declares and pronounces *Pardon* and *Forgiveness* to all that *truly repent*, and unfeignedly *believe his Gospel*. And while the Absolution is thus pronouncing, you are to hearken to it with perfect Silence, *not reading or repeating it along with the Minister*, as many ignorant or thoughtless People do ; for it is the Minister's part alone, as GOD's Ambassador, and making this Declaration by Authority from GOD : but every particular Person there present ought humbly and thankfully to apply it to himself, so

The Absolution.

far as to be fully perswaded in his own Mind, that if his Conscience tells him, he does *really and heartily repent*, and *sincerely believe in Christ*, he is now discharged and absolved from all his Sins, as certainly as if GOD himself had declared it with his own Mouth, since his Minister has done it by his Order.

The next that follows is, *the Lord's-Prayer*; in which the whole Congregation joins: for looking upon our selves as absolved from our Sins upon Repentance and Faith in Christ, and by consequence as reconciled to GOD, we take the Boldness to call him *Father*, saying, *Our Father which art in Heaven, &c.*

This done, we lift up our Hearts and Voices to GOD, for his Assistance in the *Praises* we are about to offer him: The Minister crying out, *Oh Lord, open thou our Lips*; the People answering, *And our Mouths shall shew forth thy Praise*; the Minister again, *Oh GOD, make speed to save us*; the People, *Oh Lord, make hast to help*

us. Then immediately *standing up*, we put our selves into a Posture of praising and magnifying the Eternal GOD for his infinite Greatness, Goodness, and Mercy. For which Purpose the Minister first says, *Glory be to the Father, &c.* the People, to shew their Consent, answer, *As it was in the Beginning, &c.* The Minister calling again upon the People, *Praise ye the Lord*; and the People answering, *The Lord's Name be praised*; we go on accordingly *to praise him* by saying or singing the *Ninety Fifth Psalm*, and *The Psalms and Hymns.* then *the Psalms appointed for the Day.* After every one of which (to testifie that it is *the same divine Being*, three Persons and one GOD, in Honour of whom these Psalms were composed and made use of in the *Jewish Church*, and who is still praised and worshipped by them in the *Christian Church*,) we repeat that incomparable Hymn, *Glory be to the Father, &c.* Now while you, together with the Minister, are repeating these *Psalms*, and this, or the other *Hymns* that are used in other parts of the Service, to the Honour and

and Glory of GOD, *observe* the *Minister's* part as well as *your own*, and lift up your *Hearts* together with your Voices to the highest Pitch you can, in acknowledging, magnifying, and praising the infinite Wisdom, and Power, and Goodness, and Glory of the most High GOD in all his Works, the Wonders that he has done, and still does, for the Children of Men, and for you among the rest. And in doing this, *you stand up*; not only to signify, but to *forward* the *lifting up* of *your Minds* at the same time: for as on the one Hand, if our Souls be really lift up in the Praises of GOD, our Bodies will naturally rise to accompany them as far as they can towards Heaven; so on the other Hand, the raising up of our *Bodies* helps toward the raising up of our *Souls* too, by putting us in mind of that high and heavenly Work we are about, wherein, according to our weak Capacities, we join with the blessed Saints and Angels above in praising GOD now, as we hope to do it for evermore.

*The Scri-
ptures read.*

When GOD's Word is
reading in either of the
Chapters,

Chapters, whether of the Old or New Testament, receive it *not as the Word of Men, but, as it is in Truth, the Word of GOD, which effectually worketh in you that believe*, 1 Thess. ii. 13. and therefore hearken to it with the same Attention, Reverence, and Faith, as you would have done, if you had stood by Mount Sinai, when GOD proclaimed the Law; or by our Saviour's Side, when he published the Gospel. But remember also that you *hear in order to practise, and be ye DOERS of the Word, not HEARERS only, deceiving your own selves*, Jam. i. 22. Observe in those Parts of Scripture that are read to you, what Sins Almighty GOD there warns you against, what Duties he there requires you to perform, what Doctrines he there teaches you; and be sure that when you go home, you think of them, and live accordingly.

As soon as the first Lesson is read, and again after the Second, we renew our devout *Praises* to GOD in certain Hymns appointed for that

*Hymns after
the Lessons.*

Pur-

Purpose. And then, with one Heart and Voice we all repeat *the Apostles Creed*, or that of St. *Athanasius* upon the Days our Church has ordered it, to signify and declare our Assent to, and firm Belief of the whole Scriptures, but especially of the Christian Gospel. Many ignorant People seem to take the Creed to be a *Prayer*, and repeat it devoutly, with Eyes lifted up *as such*; which is a very gross Mistake. It is *not a Prayer*, but only a solemn *Acknowledgment and Profession of our Faith*, or what we do believe as Christians. And by repeating it here, we do in the Face of the Congregation profess our selves to continue in the Number of *Christ's Disciples*; and that as we were at first *baptized*, so we still *believe* in the Name of the Father, Son, and Holy Ghost, one GOD blessed forevermore. And this also we do *standing*, to signify our Readiness to defend this Faith, to the utmost of our Power, against all Opposition whatsoever. Be sure therefore that you really believe every Article as you pronounce it, that you be not found Dissemblers and Hypocrites in the Sight of

of GOD: and when you stand up to repeat the Creed, let it be your serious Purpose to continue in that good Profession, and to stand by it, and stick to it, under all Persecutions, if you shall be called at any Time to suffer for it.

The next thing we do is, to make known our Wants, and present our Petitions before G O D.

*The Prayers
or Collects.*

But seeing that neither Minister nor People can

*Preparation
thereeto.*

possibly do it aright, without the Assistance of GOD himself, the Minister first prays for GOD's special Presence with the People, saying, *The Lord be with you*; and they put up the same Petition for the Minister, answering him, *And with thy Spirit*. Then immediately we adore, and beg for Mercy from each Person of the blessed Trinity, saying, *Lord, have Mercy upon us; Christ, have Mercy upon us. Lord, have Mercy upon us*. And having again addressed our selves to G O D in that most perfect Form, which Christ himself has taught us, *the Lord's Prayer*, the Minister and People by Turns lift up their Hearts to GOD in some

*Short Exhortations, or
Petitions.*

Short

short and heavenly *Ejaculations*, striving as it were to outvie each other in prevailing with the Almighty to pour down his Blessings upon us. Then

Joint-Prayers or Collects. in an humble and solemn Manner we join together in petitioning the di-

vine Majesty for his Grace and Favour, his Defence and Protection, his Mercy and Blessing, for *our selves*, for the *Queen*, for the *Royal Family*, for the *Church*, and for *all Mankind*. This we ordinarily do in the Collects appointed for that Purpose: but upon *Wed-*

The Litany. *Wednesday, Friday, and the Lord's-Day Morning*, we do it in the *Litany*, and in such a *Litany* as comprehends all and every thing that we can ever need to desire of Almighty GOD, either for our selves or others.

Reverence & Devotion in these Prayers. While these Prayers are reading, we ought devoutly to continue up-

on our *Knees*; not sitting, or in any other slothful Posture, as too many profanely and irreverently do: see therefore that as you come to Church to pray to GOD, you do it in that

that awful, lowly, and solemn Manner, which becomes Creatures, when you speak to your great and Almighty Creator. And altho' you ought not to repeat them aloud, to the Disturbance of other People, yet you must repeat them *in your Hearts*; your Minds accompanying the Minister from one Prayer to another, and from one part of each Prayer to the other, all along, with Affections suitable to the Matter sounding in your Ears; humbly adoring and admiring GOD, according to the Names, Properties, and Works, which are attributed to him at the Beginning of each Prayer; earnestly desiring the good Things which are asked him in the Body of it for your selves or others; and steadfastly believing in the Merits and Intercession of *Jesus Christ*, for your obtaining of them, when he is named, as he is at the End of every Prayer, except that of *St. Chrysostom*, because that is directed immediately to Christ himself. At the Conclusion of every Collect also, you are to testify your sincere rejoining in it, by saying *Amen*; which signifies, *so be it*; or, *thus I heartily*

*Answers in
the Litany.*

tily pray GOD it may be
But in the *Litany*, the
like Assent is signified
by the *Answers* which the People are
directed to make in the proper
Places : As, *Good Lord, deliver us* ; that
is, from all those Sins or other Evils
which the Minister has just before
mentioned ; and, *We beseech thee to hear
us, good Lord* ; that is, to grant those
Blessings which the Minister has just
recommended to our Desires. By
these we do expressly, and more a
large, make the several Petitions re
cited before by the Minister, *our own*
Petitions and Request to GOD.

*The general
Thanksgiving*

And having thus in
the Collects or Litany
prayed for all necessary
Blessings for our selves and others, it
is but fit we should *praise him* also for
those Mercies we have already recei
ved ; and give Thanks, not only in
behalf of our selves, but (according
to the Apostle's Direction) for all
Mankind ; which we do, toward the
End of the Service, in the *general
Thanksgiving*. Here if we have any spe
cial and particular Mercy to bless

G O D

GOD for, upon our own account, let us thankfully remember it, and secretly in our Hearts return our Praises for it, when we come to that Passage, *Thy Goodness and loving Kindness to us and to all Men.* But let us stir up our selves to the utmost Fervency that is possible, when we praise him for his *inestimable Love in the Redemption of the World by our Lord Jesus Christ, for the Means of Grace, and for the Hope of Glory.* For as these are the greatest Blessings he could bestow upon us, the thankful Acknowledgment of them is one of the chief Ends of our coming together thus in Christian Assemblies. And let us not only heartily pray, but sincerely resolve and endeavour, to shew our Sense of these, and all GOD's other Mercies, by our holy and obedient Lives.

After this general Thanksgiving, we have the Prayer of St. Chrysostom; and then, *the Minister* alone prays for, or blesses, the Congregation with, *The Blessing of our Lord Jesus Christ, &c.* (the People having nothing to do to repeat this along with him; for it is an Act of

of *Authority* in the Minister, belonging to *his Office* :) under which Blessings are comprehended all we have desired or can desire to make us completely happy both now and for ever. And with this our common daily Service ends.

The Communion-Service. But upon *Sundays* and *Holidays*, we proceed to the *Communion-Service*; to that part of it at least which our Church enjoins to be used on such Days, tho' there be no actual Communion or Consecration. As to the *Prayers* here, the same Temper and Devotion is to govern us, as in those before put up: the same Reverence and Attention when the *Epistles* and *Gospels* are read, as when the other Scriptures (the first and second Lesson) are: the same Faith, and holy Zeal, and Courage, when the *Nicene Creed* is repeated, as when the *Apostles*, or the *Athanasian Creed* is so. But that which is most

The Commandments. particular in this Service is, that the *Ten Commandments* are solemnly read by the Minister:

and

and to exprefs the greater Authority,
 is pronouncing them in the Name of
 GOD, he does it *standing*. The Con-
 gregation in the mean time is *to con-*
inue kneeling ; not that the Com-
 mandments are a *Prayer*, (as some
 weak People fancy them to be ; *nor*
are they to be repeated after the Mini-
ster, as many ignorantly do :) but it
 is with a peculiar Reverence that we
 ought to hear this awful Declaration
 and Summary of GOD's Will and of
 our Duty, in the very Words of GOD
 himfelf ; and becaufe that at the End
 of each Commandment, our Church
 has piously directed us, to beg the
 Mercy of GOD in pardoning what
 we have been guilty of againft the
 Rule of that Commandment, and
 his Grace to keep it better for the
 future, in thefe Words ; *Lord, have*
Mercy upon us, and incline our Hearts
to keep this Law ; which being a
 Prayer, ought to be humbly offered
 upon our Knees. Be very ferious
 therefore when the Commandments
 are read ; and think, as the Mini-
 ster goes along in every one of
 them, whether you have not offen-
 ded

ded GOD in something contrary to that Commandment, (for in many things we all offend, as the Apostle tells us, *Jam. iii. 2.*) and accordingly when you join with the rest of the Congregation in that short Prayer which follows it, beg Pardon of GOD with a deep and true Repentance; and whether your Conscience accuse you or not, be serious and in earnest when you beg of GOD to *incline your Hearts to keep that Article of his Law, and to write the whole upon them more effectually for the Time to come.*

*The Blessing
at the End of
the Commu-
nion-Service.*

This part of the Service concludes also with a *Blessing*, (to be pronounced by the Minister alone, and not to be repeated after him,)

which is in these Words; *The Peace of GOD, which passeth all Understanding, keep your Hearts and Minds in the Knowledge and Love of GOD, and of his Son Jesus Christ our Lord: and the Blessing of GOD Almighty, the Father, the Son, and the Holy Ghost, be a-*
mongst

ngst you and remain with you always.
men.

After the Blessing, it may be fit
continue still for some Time up-
your Knees, humbly beseeching
mighty G O D to pardon what
has seen amiss in you since you
me into his Presence ; and that he
ould be graciously pleased to hear
e Prayers, and to accept of the
aises which you have now offered
to him, through the Merits of
us Christ our only Mediator and
Advocate.

*Prayer before publick Ser-
vice, when we come into our
Seat.*

O G O D, be merciful to me
a Sinner ; and by the In-
piration of thy holy Spirit, so
cleanse my Heart from all Sin
and Carelesness, that I may per-
fectly

fectly love Thee, and offer up
to Thee an acceptable Sacrifice
thro' *Jesus Christ* our Lord. *Amen.*

A Prayer after Service is ended

GLory be to Thee, O Lord
who hast vouchsafed to
admit me into thy House, to
worship at thy Footstool. In
Mercy pardon my Wandring
and Imperfections; hear all thy
Prayers, and accept the Praise
that have been at this time of-
fered up to thy Divine Majesty
and let the Sense of what I have
now heard be so grafted in my
Mind, as to bring forth in me
the Fruit of good living, thro'
Jesus Christ our Lord. *Amen.*

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